in Sickness, and on other
respectable man offers his services as
k, and as *Shomer* with the dead.
pply at the office of the GLEANER, or
at the Schoolroom in Sutter Str. near

ERSALLY ADMITTED THAT
NEWELL'S
GH SYRUP
IS EQUAL
Advertised Merits.

R. PARK'S
OF WILD CHERRY
ND TAR
Y, AND CERTAIN REMEDY FOR
ma, Sore Throat, Bronchitis, Co-
ONARY COMPLAINTS.
ut one quarter of all the adult mor-
States, proceeds in some manner from
s. It is frightful to contemplate the
ffering and death. As bloscoms ripen
neglected cold or cough terminate in
ha d thing to conquer in its later
vigorously attacked at first. Many
irtues may alleviate, but
SAM OF CHERRY AND TAR
thly power can.
NDENCE, Texas, May 16th, 1856.
fe l it my duty to speak in regards
856 I was attacked with a violent
g int Consumption. I tried every
physicians I could hear of, without
r Balsam of Wild Cherry and Tar. I
fited. It has saved my life.
"Gra efully yours,
"JOHN Q. SMITH."

"RICHMOND, Texas, May 7, 1856.
& PARK: I am having constant use
of Wild Cherry and Tar. Those who
n the highest praise of its effects.
nrd me one gross.
rs, tru y, O. H. PETERS."

ATAWAS, Texas, April 23, 1860.
n a practising physician at this place
San Antonia. I prescribe Dr. Park's
l Cherry and Tar for Pulmonary
eatest benefit I have witnessed re-
es. "W. DAVIS, M.D.
stantly being exhibited in every con

Cured in its Last Stages.
nt, be of good cheer. We bring
good news. Read! Read!
RDONVILLE, N. J. April 20th.
y a severe pain in the side in the
suffered intensely through
g all the time I was confined to my
cough, raised much bloody matter
myself and others to be in the last
n. The February following, when
is at a close, I procured a bottle of
Cherry and Tar. As soon as
began to grow better. The sore-
less, the cough gradually left me,
ation and spitting of blood ceased,
th became by degrees restored. I
resume my trade, that of a carpen-
tinued without interruption. Thus
his remarkable cure was effected
of the Balsam.
Truly yours,
"THOMAS COZENS."
monizes with the vital fluids, dige-
rements of the system, so to lift the
inflamation. If used according to
il to benefit you. Procure the fine
y agent (gratis,) and read explana-
e no time.

nptive Symptons
the thief of time" in an awful sense
e and hurries the patient from time
dy dying whose lives might be saved
R. PARK'S BSALM OF WILD
. A few weeks—a few days only—
the progress of CONSUMPTION
ess increase greatly with the ear-
Although Park's Balsam has pro-
seemingly desperate that are al
t is advisable to take the Balsam
he first symptons.
verywhere.
O., New York.
General Agent, 130 Washington

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CARLS
...OF....
CKER!
ALL YOUR
TCHES
...OF....
CKER!

THE WEEKLY GLEANER.

VOLUME V. SAN FRANCISCO, FRIDAY, JANUARY 24, 5622. (1862.) NUMBER 259

The Weekly Gleaner,

A PERIODICAL DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND JEWISH ANTIQUITIES, LITERATURE AND GENERAL NEWS.

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EDITOR AND PUBLISHER.

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TOUCHING INCIDENT.

A gentleman, on the point of marriage. left his intended bride for a short time, He usually travelled in the stage-coach to the place of her abode; but the last journey he took from her was the last of his life. Anxiously expecting his return, she went to meet the vehicle, when an old friend announced to her the death of her lover. She uttered an involuntary screem, and one piteous exclamation, "He is dead!" From this fatal moment, for *fifty years*, has this unfortunate female dai y, in all seasons, traveled the distance of a few miles to the spot where she expected her future husband to alight from the coach, uttering, in a plaintive tone, "He is not come yet; I will return to-morrow."

POWER OF MUSIC.

"Dr. Hecker, in his account of the *Dance* of the Middle Ages, notices two forms of this national monomania—"*Tarantulism*," and the '*Danse de Saint Guy*.'

The first was marked by all sorts of illusions, demonomania, obscene dancing, groaning, and falling down senseless.

The persons who believed themselves bitten by the tarantula became sad and stupid. The flute or guitar alone could give them succour. At the sound of its music they awoke, as if by enchantment; their eyes opened; the movemnets, which at first slowly followed the music, gradually became animated, until they merged into an impassioned dance. To interrupt the music was disastrous: the patients relapsed into their stupidity, until they became exhausted by fatigue. During the attacks, several singluar idiosyncirocies were manifested, contrary to what occurred in Germany. Scarlet was a favourite colour, though some preferred green or yellow. A no less remarkable phenomenon was their ardent longing for the sea; they implored to be carried to its shores, or to be surrounded by marine pictures; some even threw themselves into the waves. But the dominant particular tastes. Some sought of braying sound of the trumpet, others the softer harmony of stringed instrument.

There was once a woman of Piedmont who was charmed by the "capricco," played by the leader of an orchestra, into an ecstatic dance. In her, he sen sations, as she expressed them, were so strangely mingled" as powerfully to illustrate the fine line of distinction between pleasure and pain. She gradually became weaker. and the memory of the music was so intense, that, while she was irresistibly impelled to this manical dance, her expressions were those of acute pain, and her cries wepe constantly of those "horrie sounds." In six months this unhappy creature died exhausted.

(*To be continued.*)

EFFECTS OF MUSIC ON THE SICK.

The effects of music upon the sick has been scarcely at all noticed. In fact, its expensiveness, as is now, makes any general applications of it out of the question. I will only remark here, that the wind instruments, including the human voice, and stringed instruments, capable of continuous, sounds, have generally a beneficial effect—while a piano-forte, with such instruments as have no continuity of sound, have just the reverse. The finest piano-forte playing will damage the he sick, while an air, like "Home, sweet Home." or "Assisa el pie d' un salice," on the most ordinary grinding organ, will sensibly soothe them—and this quite independent of assoeiation. — *Florenc Nightingale.—Jour. of Materia Madicae.*

NEURALGIC, TOOTHACHE.

The following treatment is recomended by Dr. Calvy, of Toulon, for the neuralgia, proceeding from carious teeth, The carious cavity is first to be cleaned out, and then a piece of cotton, steeped in a solution of six grains of acetate of mophia an an ounce of nit ic acid, is to be app ied to its interior. As soon as the caustic penetrates into the carious tooth, the pain ceases, and the patient is cured. After the application of the caustic, the cavity should be filled with cotton, steeped in the sedative solution of opium, afterwards permanently plugged.—*Brit. Med. Jour., from Gaz. des Hopitaux, Jan.* 10, 1861. —*Jour. Materia Medica.*

EXPENSES OF PUBLIC WORSHIP IN FRANCE.

The expence of public worship have considerably increased since the restoration. They were 21,000,000f. in 1818, 35,0 0,000f. in 1819, 39,000,000f. in 1847, and for 1862 they are estimated at 49,869,936f. All forms of worship are tolerated in France, but only three are paid by the State—the Roman Catholic, the Potestant, and the Jewish, and the latter has only been so since 1831. In the Roman Catholic Church there are eighty one prelates—sixteen of them archbishops, of whom one, that of Paris, receives 50,000f. a year, the others 20,000f. each; and sixty-five bishops, who are allowed 15,000f. each. An addition of 10,000f. is given to six of the prelates, on account of their being cardinals; and as in the quality of cardinals they are senators ex-officio, they receive a further sum of 30,000f. a year. The chapters and parochial clergy consist of one hundred and seventy-eight vicars-general, who receive from 2,500f. to 4,500f.; six hundred and sixty-nine cannons, receiving from 1,600f. to 2,400f.; 3,436 cures from 1,200f, to 1,600f.; and 30,243 other priests, who receive from 900f. to 1,200f. according to their age. The total expenses for Roman Catholic worship amount to 47,000,000f. The Protestant clergy consist of eight hundred and fourteen ministers, who receive from 1,500f. to 3,000f. each, and of two assistant ministers, who are paid 700f. to 750f. The total outlay for Protestant worship is 1,493,436f. In the Jewish community there are ten chief rabbis, paid from 3,500f. to 7,000f., fifty one communal rabbis, from 800f. to 1,500f. and sixty-two officiating readers, from 500f. to 2,000f.—*Galignani.*

Cyrus is said to have remembered the names of all his soldiers, and Themistocles those of two thousand Athenians.

HEART AND HAND.—The feeling is often the deeper truth, the opinion the more superficial one.

Yokr-dai.

[After the "Sippurim."]

There lived once, many hundred years ago, in the good old city of Frankfurt, on the Main, a well known, but not well spoken of son of Israel, of the name Reb Susskind Mandel (anglicised: Sweetchild Almond), of whom nobody would apply the Scriptural sentence "as is his name so is he," for he, notwithstanding the sweetness of his name, stood in repute to be a very unsavory piece of fruit, a barren tree for the poor and the needy of his people and of his city: he was considered a barren tree that yielded neither blossom, fruit or shelter. Our man—if such beings are worthy of the name—knew nothing but to heap up treasures, his eye was never satisfied from beholding, nor his heart moved to spend his hoards. Probably this was the reason that he, with all his wealth, was never happy; for he lacked the higher and purer joys of man, to live with, and feel for others—and to be so lost as some of that selfish crew, who do not even feel their depravity, so far Suskind was not sunk. But, there was another worm gnaving in his mind, he, not living in the sphere of a higher life, in which man considers his relationship and his state spiritually, he felt very unhappy, on account of his having lived ten years with his wife without seeing an heir to whom to leave his wealth, Mandel was childless. He thus had no enjoyment of his life beyond counting his wealth. His house was silent as death, it saw neither joys nor pleasures. Sometimes, besides his cheerless days, he would have sleepless nights; the demon of suspicion would waken him, even with a shriek, when, his dream would paint before his mind the hand of the thief stretched out for his unholy treasures. Miserable he was, and miserable he deserved to be.

It was at the time of the "guten Tage" [the good days], as the pious Jew calls his Holydays. There was much bustle in all corners of the ancient Ghetto, men and women ran busily to and fro, they bought and sold, not on account of Revah [gain], but all lekovod yomtob [in honor of the holy time]; for the month of Tishri is the most important time for every pious son of Israel.

The morning of Hoshanah rabbah saw the greater part of the congregation assembled in the Synagogue. Hundreds of tender tapers lighted the interior of the house of worship whose precincts were sanctified by the deep felt devotion of Israel's men, and the warm tears of Judah's daughters. Common sufferings attached the hearts of our people to one another and to their God. The Synagogue was the place of worship, indeed. There stood before the Omud [reading desk] the hazan, in his white sargnon [kittel], holding with one hand the sym-

bols of the festival, the Lulab [palm branch], and in the other the ethrog [citron]. With a single heart, and a full voice, he repeatee the Hoshanah [hoshanah meaning 'Save, we pray thee]; every heart sympathised with his own; they all meant it, when they joined in their responses, Hoshanoh [save, we implore thee]. Every heart enjoyed the acts of devotion; they lived in, and by their faith.

But while all joined (often) with their (too) loud voices in supplication and praise, there sat in a dark corner of the house of worship a man, in quiet reserve, as if in a dream, a man with his machsor [prayerbook for festivals] before him: he did but rarely join in an audible voice. It was Rabbi Suskind Mandel. What had he to do in the house of God! Could he read without selfcondemnation, "The Lord is kind to all, and is merciful to all his works." Could he read: "Thou givest food to thy creatures, and they gather: thou openest thy hand, and they are filled with (what does them) good." (Psalm 104 : 28). How could he read such sentences without feeling the barreness of his own heart. He had to attend Synagogue, for who, in those days, would not ore [pray], but enjoy it, some men cou'd not, not even then, and among those was the unenviable Mandel. There he sat and mused, he did not feel comfortable when he looked above, neither when he looked beneath and round himself—he, indeed, fell asleep altogether, and, into a dream. And there he saw himself sitting in a Succah [Tabernacle, Levit. 23 : 34]; staring at the floor, which looked as clean as ever: for there was a poor man or stranger that should have soiled the boards. There he sat staring and sunk in himself, when (as he dreamt) all began to move and swim about him; and soon it seemed as if he were wrapped in a thick cloud, in which forms and shapes of figures changed every moment. And gradually all figures developed itself into one of a hoary venerable man, with a long flowing white beard; the figure was wrapped in a cloak. It was, as his interior sense told him, the prophet Elijah that appeared to him. "Suskind, Suskind," called the voice, "I am the prophet Elijah!"—A feeling of unspeakable awe crept over the whole unsanctified frame of Suskind; his fleshy eye stared fascinated at the appearance of the spirit.—"Suskind," said the voice, "what doest thou live for? what doest thou toil for? what is your life with its sorrows and its pleasures? Thou grievest not to be entrusted with a child, canst thou take care of a soul, an image of God, clothed in flesh! Thou grievest not to have an heir for thywealth, reaped and hoarded among the sufferings and tears of the poor, never will the God of Israel grant the heart's desire of a man, who, twenty years ago, came to this city as a poor friendless young man, and now forgets himself, his earlier wants, and the wants of all round him. Should you this day be removed from the living, how few would be the losers, and yet how many might be gainers! You grieve, and there is cause for your grief, and greater griefs are in store for you, if you are not strong enough to tear your heart from your earthly possessions. Still, if you will become a new man, you again may gain the favor of God, he again will cause his countenance to shine upon you and give you peace.—Choose: either to continue rich and joyless, or poor, but leaving a child who, one day, will be a light in Israel, and a savior [Retter] of his people in time of need. Till the wheel of time has revolved once more, and the moon change twelve times, there will be time for you to-consider.—Till then I leave you.

It was thus that the appearance spoke on dissolving itself in the mist which now filled the whole space. It was then that Suskind awoke when, to his astonishment, he found himself in the synagogue.

The service finished, he hastened home; and what was his astonishment there to hear from his wife that she likewise had a dream conveying to her a similar message.

(To be Continued.)

RETURN.

The oldest convert to Christianity at Jerusalem, Rosenthal, after having apparently proffessed Christianity for twenty years, has lately returned to Judaism. This re-conversion has caused not a little commotion in the conversionist camp. The missionaries write:—"Here, up to the present, everything seemed to be progressing and prospering, when suddenly there occurs an event which well calls for humilitation before God, and wisdom in dealing with our fellow men. On last Monday week, Mr. Finn called to tell me that Simeon Rosenthal has gone back to Jews; and several other persons soon came to confirm the intelligence, adding also, that the Jews were exulting over the defection of the oldest proselyte. In the evening I went to visit him in the Jewish quarter, bathed and shaved as a Jew before he went to the Synagogue. He declined controversy, and stated that on that day week he would give satisfactory reasons for his change of religion at the British Consulate. I felt it, however my duty to warn him of the step he was taking, and entreated him to remember the words, 'him that denieth Me before men, him will I deny before My Father,' etc. Mr. Hefter also spoke with him: and our interview ended with extreme sorrow on our part, while he appeared considerably moved too. To put a stop to all boasting against our other proselytes — to inspire them with courage— and also to take advantage of the excitement among all parties, I issued, in Hebrew and Spanish, and am getting printed also in Italian, the handbill of which I enclose you a copy. Late on last Friday night it was posted all through the Jewish quarter; and on Saturday morning, (being New Year's Day) the Jews as they passed to their synagogues, had an opportunity of reading it. On the next Sunday I preached from the word, 'Will ye also go away,' etc.; and I trust that what was said, will remain permanently blessed to those who were present.

"On Monday, at the Consulate, Mr. Rosenthal appeared according to his word His first argument against Christianity was the 'generation of Christ before the the world was made;' this was unanswerable met by Prov. viii. 22—31. His next argument was with regard to the New Convenant; and the Jewish objections were of course easily refuted. His last great aurgment was from Lamentations iv. 21, 22, about the rise and fall of Edom and Israel; from which he attempted to prove that the Messiah has yet to come. He subsequently promised to call on me from time to time for further instructions in the future.

"I hope this occurence will teach us all more "humility" and more self-examination. At present the feasts of the Jews are observed with great solemnity, and great numbers go out to pray at Rachel's Tomb, near Bethlehem. Last night I had the tomb covered in some places with handbills, a proceeding which I am sure, if he knew it, father Jacobs would approve.—*J. Chron.*

LITHUANIA.—STATE OF THE JEWS.—A correspondent of the *A. Z. d. I.* gives a most distressing acoount of the state of the Jews in Lithuania, in consequence of the agitation now prevailing in Poland. In the latter country, as known, Christian and Jewish Poles have fraternised; but in Lithuania the parties are still divided. It is true that on one or two occasions an opportunity has been offered to the Jews in some congregations to fraternise with the Poles; but the sincerity of the Poles has been doubted, whilst the Russian Government strictly forbade the participation of the Jews in any public demonstration. The consequences of this indecision on the part of the Jews are truly melancholy. They are threatened by the Poles with dire revenge. They dare not go out without being insulted or ill-used. The custom of the Poles has been withdrawn from the Jewish trades-people, and on the last Day of Atonement there were shots fired into a synagogue, which was not guarded by the military. The Emperor, too, is said to have turned his wrath against them, probably on account of the fraternisation between Jews and Christians in Poland. The position of the Jews in Lithuania is truly awful.

A Classic Cemetery.—The Hebrews of Naples possess, since 34 years, the beautiful hill *del Vomero* as their burial ground. This is the spot which is pointed out as the resting place of Virgil. Being already filled up, the congregation has purchased a plot adjoining the catholic burial grounds.

NAPLES.—THE JEWISH INHABITANTS.—These have possessed for the last 34 years a burial-place in the immediate vicinity of the city, on the hill, called "Il Vomero," which is believed to be the spot on which Virgil was buried. This cemetery has now been enlarged. The Jewish inhabitants further contemplate to form themselves into a regular congregation, and have for this purpose already held several meetings, No definite result has, however, as yet beeu attained.—*A.Z d. I.*

Naples.—The member of Hebrews that met, on the last Holy-days, at the palace of Rothschild was small; not because the actual number of Hebrews residing at Naples is small, but because they conceal their faith; which, under the reign of the Bourbons, they were obliged to keep secret.

Turin.—The expence of the synagogue to be built at Turin, is estimated at 300, 000 francs. 50,000 were ready on hand, and the rest was procured by a loan at 5 0/0.

KOENIGSBERG. — TRUE—TOO TRUE.—The congregation of Koenigsberg selected the last anniversary of the battle of Belle-Alliance (Waterloo) as the day for the inauguration of the new orphan asylum. The *Universe Israelite* makes the following remarks on the incident, in which there is much truth: "Do you know what the battle of Waterloo should call to the minds of the Prussian Jews? The suppression of their political and civil liberties, which their king, conquered by the arms and ideas of France, had granted to them in 1812. The battle of Waterloo—that was the relapse of the Prussian Jews into the ignominious position of pariahs! The triumph of Blucher was the degradation of the Jews, which, at least in part, continues to this day. In truth, the Jews of Prussia ought to keep that day as a day of mourning, calling to mind their downfall. It was for civilisation a period of retrogression, and particularly a misfortune for the Jews of all countries."

Look about for the halt and the blind, and visit the bed-ridden, the afflicted, and the deranged, and they will make you ashamed of complaining of your lighter afflictions.

מצות מצות

The undersigned will again bake Matzoth or the ensuing Pesach. They will this time as heretofore try his best to satisfy his customers. They hope their former customers will continue and others will commence their patronage.

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THE

WEEKLY GLEANER.

SAN FRANCISCO: JANUARY 3, 1862.

לוח

לשנת תרכב:

HEBREW CALENDAR.

Feasts and Fasts.	Days of week.
1. | . . . . . | 2.	
1862	
Jan.	
2 Rosh Hodesh Shebat.	Th.
16 Hamisha Asar.	Th.
Jan. 31 | Rosh Hodesh |	Fr.
Feb. 1 | Adar Rishon |	Sat.
14 15 Purim Katan.	Fr. Sat.
Mar.	
2 3 Rosh Hodesh Adar Sheanee.	| Sun. | Mon
13 Fast of Esther.	Th.O.
16 17 Purim.	Sun. Mon.

Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School house, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at eleven o'clock.

The Harmonia School.

Before the commencement of a new Session, we beg to direct the attention of Parents and Guardians to the Harmonia School on *Sutter Street, second building from Stockton Street*, formerly a Public School House. [See Advertisement, in these columns.]

It is the special attention that is paid to the *Moral training* of the pupils—the particular care that is taken in forming the character of *every Child individually* (and not by classes)—It is the advantages of the locality (a School-Room of 50 by 32 feet square and eighteen feet high), and the manner in which the pupils, particularly the younger ones, are treated [They are seated on tiers, which affords them free scope to move about, without enclosing and penning them within narrow forms]—it is the combination of these and other advantages that have secured for the school the confidence of judicious Parents, and gained for it a wide spread reputation among our community.

Parents and Friends are invited to visit the School.

For admittance of Pupils apply at the *chool House*, or at our Office, *Commercial Street 2d House from Sansome Street*, between the St. Nicholas and the New York Hotels, daily from 12 till 2 P. M.

REMOVAL.

The office of the Gleaner is now No. **423 Commercial Street**, between *Sansome and Battery Streets*, 2d house from corner Sansome.

This Removal brings the Office of the Gleaner, within about a hundred feet of both, the St. Nicholas Hotel (corner Sansome and Commercial Streets), and the New York Hotel, (corner Battery and Commercial).

Office Hours: From 12—2 P. M.

EDITORIAL REMARKER.

The Holy Stones.

If the opinion of the Archeological Society of New York State, regarding the two stones found last year in Ohio, is correct, notwithstanding the unskillful Hebrew style in which the inscriptions are written, it would prove that Hebrews, or a people using the Hebrew language, inhabited this country anterior to the arrival of the Europeans. As numbers of learned men found the religious observances of the Indians similar to those of the ancient Hebrews — hence they supposed the Indians to be descendants of the ten tribes. There exist some interesting works on this subject. The opinion of descent is generally rejected. But it may be that some ships, containing Hebrew passengers, sailing along the western European shores, may have been cast away and landed on the eastern Northamerican coast, where they succeeded in introducing their religious customs. We regret that our want of time does not allow us to prepare a number of articles on the subject.

The Sunday Law.

Salutary advice is given, in the *Bulletin* of last Monday, to a number of men for whom the last Sunday Law is not restrictive enough. They are advised to be satisfied with what they have gained, and not, by pushing matters to an extreme, lose what they already have attained.

"Are They to Pay?"

Are Societies and Corporations for religious purposes to pay for the publication of matters relative to their affairs, in papers devoted to the publication of such subjects?

It is the duty of the community whose interest or pleasure, whose vanity or duty it is to see their doings in print, to support such papers. If they do so, it is a matter of course that their statements, if correct, will be published gratis. But if these Societies little care how the publisher toils and labors; if they consider the publication in a business light, as a mere private undertaking that has to shift for itself the best way it can, it is no more than fair that when extraordinary publications have to be sent forth, that the Society fairly pay, not only dues, but generously. An individual need but be just, if he can do no more: but bodies must always, and are always able to be generous.

The New York *Jewish Messenger* is quite right to remind the congregations, particularly country congregations, to send their insertions charges with their notices.

Ancient Hebrew Choirs.

"The Levites, of whom the choirs consisted, were divided into 24 classes; each class consisted of 134 musicians, who officiated in alternate weeks; but on the festivals they were all bound to officiate in a body. Every choir and every orchestra had a conductor or band-master (מנצח), who directed the chaunts and the music, and who sang the Solos. These band-masters, however, did not play themselves any instrument; their principal charge was to intone the pieces, and to beat time with copper castinettes. This is the real meaning of the words (2 Chron. v. 12), להשמיע קול אחד — ויהי כאחד. Whole families, encouraged by David, devoted themselves to vocal music in Divine service; such were the Levitical families of Asaph, Jeduthun, and Heman. To this last was entrusted the direction of the superior music in Divine service, and the 24 sons of these three families formed the kernels of the 24 chief classes. Our ancients assert with much reason that sometimes non-Levites, and even women, took part in it. We quote in support thereof a passage from the preface to the Psalms by Joel Loeb, of Furth (Offenbach, 5545, p. 18), and which is not without importance in our own time: "Our Rabbis, in the treatise of Erubin, say that even non-Levites were admitted to the choir. . . . Some maintain that even women were permitted to take part in the instrumental music in the house of the Lord, for, not only are the daughters of Shiloh mentioned as celebrating in this manner the festival of the Lord, and maidens were playing among those who brought up the ark to the city of David, but we also distinctly find in Chronicles that the Lord had given to Heman three daughters, who played under their father, together with their brothers, in the house of God. It is supposed that these female performers were stationed in the compartments set apart for the women, and that they did not join the choir of the Levites."—*Emanuel Hecht.*

The Dietary Laws.

I have some time ago referred to some extraordinary statistical observations, made in Prussia, in reference to births and deaths among the Jews. It was shown that they were regulated among the Hebrews by laws differing from those prevailing among the rest of the population. There were many more births and many less deaths among the same number of Jews than there were among the same number of Christians, although both populations lived side by side, and apparently were subject to the same influences. The inference which I then drew from this phenomenon was that it was the Jewish dietary laws that must modify the prevailing statistical laws in their favor. I have since stumbled upon a fact which remarkably confirms this view. We have seen an extract from a Warsaw paper, which states offically that within less than two generations the number of Polish Jews has trebled whilst that of the Polish Christians has not greatly increased within the same period. The same paper calculates that if the Jews should continue to increase at the present ratio for 120 years, it would equal that of the Christian Poles in the kingdom, whose number now exceeds five millions. This clearly means that the ratio of mortality among the Polish Jews is smaller than that among their Christian neighbors, whilst that of births is larger —precisely the result observed in Prussia, only on a larger scale. Now as the Polish Jews are among all their European brethren the strictest observers of the Mosaic laws, it confirms the view that the observance of the dietary laws, somehow or other, modifies the prevailing statistics of births and deaths in favor of the Jews, although science has as yet failed to discover the exact *modus operandi*. I do not mean to say that th observance of these dietary laws confines its beneficial influence to the physical constitution of the Jew. I am strongly inclined to believe that it is also extended to his intellectual and morla faculties. My reason for this view have not yet assumed sufficient consistency for admitting of a clear exposition. The data collected by me are not yet sufficiently numerous and not sufficiently well authenticated to justify a conclusion, although the time may come when the number of proofs in hand will warrant my drawing this inference. Meanwhile I confine myself to the former view, which admits of being more easily rendered palpable, and can be more easily grasped. I believe that science in time will discover that each of the forbidden animals has a tendency to induce certain diseases in those partaking of their flesh. The analogy which I have before my eyes is that of the pig. If you will read the following extract, which I make from a late number of the "Athenæum," you will understand what I mean. I refer to a review of M. A. Moquintandon's "Elements of Medical Zoology." ~~See For Rash Eaters in these columns.~~

Supplies for our Troops.

From the Report of the President of the Sanitary Commission in the New York *Christian Inquirer.*

"Government has purchased all the blankets of a suitable character that it could find in the country, and has always stood anxiously ready to buy others that were offered at prices not absolutely extortionate. It has refused to buy blankets made of jute and waste, which possess neither warmth, strength, nor durability; and it has refused to buy, at about double the usual cost, small lots hid away for a rise in prices—when, by calling on public charity, it could eke out for a week or two a want which arrivals from abroad would then extinguish at a fair rate of cost. There has been in the country neither wool enough nor factory-power enough to meet the demand for blankets. The Government has ordered 350,000 blankets from abroad, which are now rapidly arriving. The demands for blankets has raised the home price from about fifty to seventy-five, and even eighty cents, per pound, while they could be imported at about forty cents. But these importations are not to last. The stimulus of high prices is bringing wool here from abroad. Many mills are changing their machinery to manufacture blankets, and the home supply at good prices is very soon likely to prove wholly adequate to the demand.

In regard to cloth, the Government has bought all the cloth in the country in any way suited to the manufacture of uniforms, and yet there are at this moment 50,000 enlisted men without uniforms. The extraordinary demand has greatly increased the price, while, owing to the failure of the indigo crop in India, the price of blue dye has doubled. Then, the competition among the Governors of States, all anxious to recruit men with rapidity, in the market for uniforms, has further increased prices. There being only half a dozen or so of houses in the country dealing very largely in cloth, all army tailors and contractors, or agents for States, are compelled to go eventually to the same parties, and overbid each other.

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CALIFORNIA CHILDREN.—Bayard Taylor, in the last of his Pictures,' remarks on the beauty and health of California born children, noting a fact which is recognized by every observant resident; the entire physical superiority of children reared here, to those we used to see in the Atlantic States. He says: The children of California are certainly a great improvement upon those born among us. Nowhere can more rosy specimen of health and beauty be found. Strong-limbed, red-blooded, graceful, and as full of happy animal life as young fawns, they bid fair to develop into admirable types of manhood and womanhood. To them, loving their native soil with no acquired love—knowing no association which are not linked with its blue skies, and its yellow hills, we must look for its proper inhabitants, who will retain all that is vigorous, earnest, and generous in the present race, rejecting all that is coarse and mean. For myself, in breathing an air sweeter than that which first caught the honeyed words of Plato—in looking upon lovelier vales than those of Tempe and Eurotas—in wandering through a land whose sentinel peak of Shasta far overtops the Olympian throne of Jupiter—I could not but feel that nature must be false to her promise, or man is not the splendid creature he once was, if the Art, the Literature, and Philosophy of Ancient Greece are not one day rivaled on this last of inhabited shores!

A MILE OF WIDOWS.—It is said that when Fuad Pasha, the Turkish minister sent by the sultan to stop the insurrection in Syria, reached Beyrut, he desired to see some of the poor people who had fled from their desolated homes to that place. The criers went thro' the streets and summoned first the widows. A mournful procession, a mile long, was soon formed, in which were some thousands of widows, who marched before the Pasha.—It was too much even for his iron nerves to endure. He burst into tears, and covered his face with his hands.—*Democratic Age.*

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916 Stockton street, bet. Washington and Clay streets.

REMOVAL.

FANCY - MILLINERY,

and

DRY GOODS.

—o—

JACOB COHEN & CO. have removed from No. 416 Sacramento street to the three-story brick building No. 402 Sansome street.

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—o—

REAL ESTATE AGENTS

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House Brokers,

228 Montgomery st, betw. Pine & Bush.

INSURANCE EFFECTED.

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S. MAYER

Second Street near Mission,

PRACTICAL UPHOLSTERER

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CARPETS, OIL CLOTHS,

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General Upholstery Goods

Paints of all colors mix'd

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—o—

MRS. S. MARKS HAS REMOVED her MILLINERY ESTABLISHMENT from No 226 Dupont street, to 617 Sacramento

Where she will be pleased to receive her numerous friends and the public in general.

COUNTRY MERCHANTS WILL DO WELL TO give her a call, and examine her large and assorted Stock of Millinery Goods, before purchasing elsewhere.

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Millinery Establishment,

617 Sacramento street, bet. Montgomery and Kearney streets.

☞ Orders from the country promptly attended to at the shortest notice.

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No. 124 Kearney street, between Sutter and Post streets Traine's Row Building.

HAVE OPENED, FOR THE ACCOMMODATION of their up town customers, another Leather and Finding store, where they keep a large assortment of Boot-legs, Gaiter-uppers, together with all articles usually kept at the best Leather and Finding stores.

JOHN G. HEIN still continues his Wholesale and Retail Store, corner Washington and Battery streets, U. S. Court Building.

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Consult Health, Convenience, Elegance and Economy.

THE HALL IS SITUATED IN THE VERY CENTRE of the City, on the sunny side [preventing colds], and offering every convenience for Weddings, Balls, Lectures, Concerts, and Parties, Dining Rooms, Dressing Rooms, offering every convenience—even economy renders the Hall highly eligible.

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Regular Catalogue Sales of American, French and English Dry Goods. Silks, Embroideries, &c.

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Catalogue Sales of Clothing, Boots, Shoes, Hardware, and Fancy Goods.

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Opposite the Lyceum, above Montgomery street.

STOCK & FIXTURES FOR SALE.

THE STOCK AND FIXTURES OF A DRY GOODS and CLOTHING store in San Jose.

The store is located in the centre of the business part of the city, and has been established several years. The proprietor wishes to sell out, on account of his departure for Europe. The terms are of the most liberal description

For further particulaes apply to

H. L. ERNST,

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SAN JOSE.

MACARONI AND VERMICELLI

—o—

Genova Manufactory.

Leidersdorf street, between Sacramento and Halleck.

THE UNDERSIGNED, PROPRIETORS of the Genova Works, as above, are now prepared to supply the trade with every description of Macaroni and Vermicelli, manufactured under their own immediate supervision, superior to the best imported articles. Their facilities are such that they can meet any and all demands of the market, on terms satisfactory to buyers.

Farinacious food loses considerably by being kept long; as, also, by a passage across the sea; not so, the articles manufactured here on the spot.

Call at No. 42—44 Leidersdorf strteet, in the very centre of trade, not half a minute's walk from California street, or the Pacific Mail Steamship Company.

BUY ALL YOUR

GOLD ORNAMENTS

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L. HANSEN,

SADDLER,

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SECOND HOUSE ABOVE THE S. E. CORNER OF SANSOME & PINE STS. de27

Attendance in Sickness, and on other Occasions.—A respectable man offers his services as attendant on the sick, and as *Shomer* with the dead.

For particulars, apply at the office of the GLEANER, on Pine Street, above the Blumenberg Hall, between Montgomery and Sansome.

DR. PARK'S

BALSAM OF WILD CHERRY.

AND TAR

A SAFE, SPEEDY, AND CERTAIN REMEDY FOR Coughs, Colds, Asthma, Sore Throat, Bronchitis, Consumption, and all

PULMONARY COMPLAINTS.

Statistics prove that one quartes of all the adult mortality in the United States, proceeds in some manner from Diseases of the Lungs. It is frightful to contemplate this mass of corruption, suffering and death. As blossoms ripen into fruit, so does a neglected cold or cough terminate in consumption. It is a hard thing to conquer in its later stages—it should be vigorously attacked at first. Many articles of different virtues may alleviate, but

PARK'S BALSAM OF CHERRY AND TAR

cures, when any earthly power can.

"INDEPENDENCE, Texas, May 16th, 1858.

"GENTLEMEN: I feel it my duty to speak in regard to your Medicine. In 1856 I was attacked with a violent cold rapidly running into Consumption. I tried every medicine, and all the physicians I could hear of, without relief, until I hit your Balsam of Wild Cherry and Tar. I was immediatly benefited. It has saved my life.

"Gratefully yours,

"JOHN Q. SMITH."

"RICHMOND, Texas, May 7, 1858.

"MESSRS. BARNES & PARK: I am having constant calls for Park's Balsam of Wild Cherry and Tar. Those who have used it, speak in the highest praise of its effects. Be kind enough to forward me one gross.

Yours, truly, O. H. PETERS."

"ATAWAS, Texas, April 23, 1848.

"GENTLEMEN: I am a practising physician at this place about 25 miles from San Antionia. I prescribe Dr. Park's preparation of Wild Cherry and Tar for Pulmonary Diseases, with the greatest benefit. I have witnessed several remarkable cures. "W. DAVIS, M.D."

Such results are constantly being exhibited in every community.

Consumption Cured in its Last Stages.

Consumptive patient, be of good cheer. We bring you joyful tidings of good news, Read! Read!

"HARDONVILLE, N. J. April 20th.

"I was attacked by a severe pain in the side, in the region of the Liver. I suffered intensely through the whole winter. During all the time I was confined to my house, had a violent cough, raised much bloody matter, and was supposed by myself and others to be in the last stages of consumption. The February following, when apparently my life was at a close, I procured a bottle of Park's Balsm of wild Cherry and Tar. As soon as I commenced its use, I began to grow better. The soreness of my side grew less, the cough gradually left me, the profuse expectoration and spitting of blood ceased, and my general health became by degrees restored. I was soon enabled to resume my trade, that of a carpenter, Which I have continued without interruption. I will further remark that this remarkable cure was effected by only three bottles of the Balsam.

Truly yours,

"THOMAS COZYENS."

This article, so harmonizes with the vital fluids, digestive organs and requirements of the system, as to lift the disease and sooth all inflamation. If used according to directions, it cannot fail to benfit you. Procure the illustrated Almanac of any agent (gratis,) and read explanations in full. But loose no time.

In Consumptive Symptons

"Procrastination is the thief of time" in an awful sense as it shortens existence and hurries the patient from time nto eternity.

Thousands are weekly dying whose lives might be saved by the timely use of DR. PARK'S BSALM OF WILD CHERRY AND TAR. A few weeks—a few days make a fatal difference in the progress of CONSUMPTIVE SYMPTOMS.

The chances of success increase greatly with the earliness of treatment. Although Park's Balsam has performed cures in cases seemingly desperate that are almost miraculous, still it is advisable to take the Balsam on the appearance of the first symptons.

Sold by Druggists everywhere.

D. S. BARNES & CO., New York.

GEO. W. SNELL, General Agent, 130 Washington street San Francisco.

BUY ALL YOUR

PEARLS

....OF....

TUCKER!

BUY ALL YOUR

WATCHES

....OF....

TUCKER!

Hephtsi-bah Devotions.

Hephtsi-bah Devotions a... menberg Hall, regularly, e... and Sabbath morning.

HEBREW SER...

Friday Evening.—The se... ing will commence at the usu...

Sabbath Morning.—The se... mence at a quarter to nine.

These services are to be held in... language. In the evenings the ... *Maarib*, and in the morning *Shach... Mousaphim*, also the reading of the ... *Haphtarath* are to be performed in th... manner, with the assistance of the ... classes of both the Day School and the ... gious School.

ENGLISH SERVICE.

Friday Evening.—During the short days o... the rainy season, this service will consist of ... short prayer in English, preceding and closi... the *Ma-arib*.

Sabbath Morning.—The English service ... the junior classes (using the Hephtsi-bah ... Prayer Book) will commence at 11 o'clock.

Parents and friends are respectfully invited ... to attend.

Seats free.

We especially direct the attention of par... ents and guardians to the English services, es... pecially. We have found by experience that ... they have already exercised a most benefici... influence upon the minds of our children. ... Devotion is a sentiment deeply seated in the ... human soul. And from the earnestness of ... children, and the effects we perceive, it seems ... as if we had poured water on a ground whe... it was much needed.

This service ought to be attended by a nu... merous congregation of young men and young ... women.

Religious Instruction.

The Hephtsi-bah School, for Religious ... Hebrew instruction, invites all the Hebrew ... children in this city to attend, regardless of ... their nationality.

While this School is open, and earnestly ... invites all children, regardless of pay, it is to ... be hoped that those parents who are able will ... contribute towards its support, and henceforth ... do their duty to their children and to the ... people.

Sassions—Daily—except Saturday and Sun... day—from 4 to 5 P. M.

Saturdays and *Sunbays*—from 9 to 12 ... M.

Day and Play School.

The Hephtsi-bah Day and Play School ... ceives children from four years of age, ... upwards.

Till they reach their sixth year they ... treated as are the children in the Prussian ... play schools; from six years upwards they ... are, besides the usual branches, instructed in ... the Hebrew and in the Religious principles.

Particular attention will be paid to the cul... tivation of the moral, simultaneously with the ... intellectual faculties; an object greatly ne... lected in modern systems of education.

The School is in session od Pine street, in ... the upper story of the Blumenberg Hall.

Hours of Session—Every day, except Sa... urday and Sunday, from ten A. M. to 4 P. M. ... —the senior classes are to 5 o'clock.

Saturday and Sunday—From 9 to 12.

MARRIAGES AT MUSIC HALL.

Families who may desire to have the ... veniency of the Upper Music Hall for the ... performance of.

Marriage Ceremonies.

May procure that hall for the Ceremony and ...

For the whole day with the convenience ... dancing with the Dining and Dressing Rooms ... at $25.

Gas and every appertenant convenience ... included in the above charge.

Notice has to be given a few days previous ... to the time the ceremony is to take place.

Apply at this office.

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Diamonds

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